A DECLARATION

On the behalf of the poor of

ENFIELD:

And by the conſent of ſome of the moſt Rationaliſt, there the caſe of them is alſo much, what the the caſe of the poor of thewhole Nation, they being pleaded for, firſt by a ſhort Letter, and ſix Queries: which after ſome paines taken in the Pariſh with the Rich and poor. A ſhort Declaration to the Pariſh onely: Their general Complaint, ſhewing the cauſes of the Miſeries, and the Remedies thereof, Anſwering many Objections, ſhewing how hard the great work is, Diſcovering the madneſs of the world, Cities, and their rights, and declaring the foundation of all Law, of all happineſs, and miſeries here and hereafter.

With a diſcovery of Spirits: you may read and read them in the Sheet.

The 8 Queries received from a poor man hinted, the whole matter in a Diſcourſe, about ſoul and body, as God [illegible] them here, the body being the Spirits Houſe, that which Neceſſary to feed them.

ORIEL COLLEGE OXFORD LIBRARY

By Captain COVIL.

That which is born of the fleſh, is fleſh,
That which is born of the ſpirit, is ſpirit } is one man

But while they are together here, they are both pleaded for, not in fine words, but in plainneſs of the Spirit.

He that doth hurt to another, and miſchief foment,
He is captivated by the evil, which breeds in him Torment.

Printed in the Year 1660.

The Epiſtle.

READER, *whiles thou ſeeſt with thy eyes which is in thy head, and it enters not into thy heart, and underſtanding, ye and likeing, thou hindering thy conſent, and love to the Truth; this plain way will do thee no good at all (it will do thee hurt) therefore take heed how thou readeſt; but if thou wilt read and after croſs, and ſcorn, and play the wanton; yet know, that in thee it ſhall accomplish the thing whereunto it is ſent?) Gods Standard is ſet up in thee; and will bear me witneſs (againſt) (even) thou that Reads if thou loves iniquity at thy heart, the Government of the world is a ſhaddow, the ſubſtance is in thee, thou muſt keep Court in thy little world: thou need not go farre to know all things, to know thy ſelf what ſtate thou art in, the Glaſs is in thee that will ſhew thee all thy ſpots, yea and thy beauty, thy comlineſs, how lovely, when thou art in Right Order, in Gods Order; take heed of the world's Orders: if thou faſhion thy ſelf after her order, thou wilt deform thy Image, become a fool to the wiſe; worldly things are great foolish things.*

W.C.

A Declaration of the poor of ENFIELD, to the Parliament-Army and the whole Nation, being sorely oppressed.

TRuth makes us bold, beholding our miseries and oppressions, is necessitated, and by the consent of the most Rationalist, do declare the proceedings in the Parish for our Relief and settlement of the poor, having chosen our friend W. C. to plead our cause.

First, by a Letter carried by him to the chief men and Officers in the Parish, which followes in these words:

Friends and Neighbours, I am ashamed to see the disorders in the Parish, and to hear the cryes of the poor, which are oppressed, and is not regarded by reason of so much Covetousness and self-ends in every heart; therefore we desire you will in all meekness and love to consider of these six queries:

1. *Whether it is not good to put the poor of this Parish into such a Condition which will cure them of their Poverties, Ignorance and Idleness, or no?*

2. *Whether we may not find out such a way to help them, and stop the encreasing of the poor, with an advantage to the Parish, yea or no?*

3. *Whether you will admit of such debates as shall be offered to you, or no?*

4. *Whether we all deserve not Rebuke and shame, or no?*

5. *Whether you will cause a meeting in the Parish, to consider seriously*

riouſly of it, and return your Anſwers, yea or no?

6. *Whether it is not better, ſeeing the Town is divided, the oppreſſed againſt the Oppreſſours, to make choyce of ſome on both ſides, to debate and communicate to the whole Parish, and ſo to ſettle the ſame in a good condition, yea or no?*

After this, W. C. went and met with ſome of the Pariſh and the Officers at two ſeveral times, to underſtand them in much love, and alſo went about to the Rich and poor to inform them; and finding ſome Rich men and ſome poor men willing to ſo good a work, which W. C. declared to them, and finding the queries to be neglected, and ſmothered up, it was declared in theſe words following, and nailed on poſts and trees in the Pariſh, in five places.

A Declaration of the poor oppreſſed in ENFIELD, *to the Parish of* ENFIELD.

GODS Lawes in nature is common Right, not ſo much from mens Reaſon, but from Right law of God given in nature, and made manifeſt to ſight) Man by his reaſon being ſo corrupted, doth not look ſo much upon Reaſon as it is in it ſelf right or wrong, but whether it makes for them or againſt them.

Oh the depth of the Wiſdom of God, that by Babes he hath ſet forth his ſtrength) as for example, one gives an apple to Two children, the one ſaith to the other, do you divide it, and I will chuſe, behold common right.

Therefore, as Councells are to debate and communicate, then the power of the people agreeing thereunto makes a law, take it for granted that the law is agreeable to God, nature, and the Nation Law) which law is good for all mankind accordingly, branching forth from Gods and Natures lawes, which are divine Lawes; the beſt lawes made by men is but humane lawes, and often changed and corrupted, by their corrupted reaſon; now *Englands* law is but one law, which is this, the good of every man, or it is the preſervation of every man in good is the law of the land; this Tree

our Forefathers planted, this law is rooted in Gods and natures law, which are divine, indeed man hath planted his own reason, as a tree by this tree, and mans happiness is destroyed by the powers of the world, saying in their corrupt hearts, I will be Rich, I will be King, I will be honoured although I trample upon whole Nations, killing and slaying all, to have my will, and lawes obeyed, the Histories of the world makes it appear too plain. But to Return, Therefore, having offered to debate with the Inhabitants of *Enfield* about 1500 acres of land, a Common left to the Parish part of *Enfield* Chase about ordering thereof for relieving the poor, but being refused, scorned and reproached by such who are ignorant and impious, having too much of self-ends in them, being guided by their corrupt reason.

Therefore we do declare, that it is lawfull for all the poor oppressed in *Enfield*, which paies hard Rents, and wants work, to divide our selves with our Families into two parts, and plant our selves upon the 1500 acres after this manner.

First, To divide the 1500 acres into two parts, and improve it for our necessary livelihood, and to build two little Villages thereon, for a Common-wealth is a Society of men in usefull callings in order.

That the first part being 750 acres, be divided after this manner, 150 acres into a Cow-pasture, preserving the bushes for shelter and other occasions, 150 acres of the best to mow, for Winter-provision for Cattel, the 450 acres to be divided into three plow fields, two to be sown every year, the third to lye fallow.) The second part to be ordered after the same manner with Shepheards, Heardsmen, Hoggards and Field-keepers, and all to come to a stint, there will be no law broken; neither that which is common law (so called) or Statute-law, common Right, otherwayes called Common-Law which is president & custome, unless they be unreasonable, for a custome without a law is as a Cave without a bottome, the peoples lives ought to be preserved before a Rotten custome, or any wicked law of mens making, and oftentimes is against Gods natures and the Nation-law, which law of God, nature and the Nation, although invaded

ded by corrupt reaſon, if once attained, and put in practice, is a full ſettlement for all, and unto all, therefore the work is for all Councels ſhort and eaſy.

Therefore, we the poor labourers of *Enfield* which are oppreſſed and wants work, are Reſolved to repair to each part with Bills, Matathes and Axes to dreſs the ſame, as time will give us leave, & dwell upon it, in ſuch order as the well affected in the Pariſh will adviſe us, hoping that ſuch who are our enemies will be convinced of their errour in time, and that by ſight, and that ſuch as are our friends will aſſiſt us, and buy our Roots and Buſhes, and we ſhall earne our living hardly at the firſt) but it will appear in time, that there will not be a beggar in *Enfield*, no none that ſhall need complaine, nor any mans eſtate taxed to maintain the poor; 12 Almes, and two work-houſes there may be ſet up, wherein may be ſet two work-houſes having Manufactures in them to breed up young children in, without giving ſummes of monies and enſlaving them for ſeven yeares; we paying 2 *s.* the acre to build the Almes-houſes and work-houſes, and it will be 150 *l.* a year to maintain them, the aged and young children, ordered by Truſtees which we ſhall appoint, and the children will be well educated, much more priviledges will appear in time, and we cured of our bondages, and poverties, Rage not at us, for all objections ſhall be Anſwered,

Signed by W. C: *who pleads our cauſe.*

Our General Complaints, and the Cauſes thereof.

OH Sonnes of God and men, who have power to do good if you pleaſe, look upon the miſerable eſtate of your poor Bretheren, whoſe fleſh is as your fleſh, and whoſe children are like your children, who ſuffers in our body, and is ſenſible of the ſufferings of our Bretheren in all places in the Nation, for want of food, rayment, habitations, *&c.* and, if we find relief at the doors of the Rich, we have

ſcornes

Scornes and Reproaches with it. bidding us work, when there is no work for us, and if we be put to work, it is when we have ſtrength and skill, and all is too little to pleaſe thoſe we work for, we waſt the ſtrength of our bodies and the marrow of our bones, and all to no purpoſe, our ſtrength and skill being undervalued and ſold for nothing; for money hath not an intrinſecal vertue in it, but ſerves the Rich to enſlave the poor withall, and if we be aged or ſick, then we are fed with bitts worſe then the rich mens doggs; Oh what priſons, chaines, whippes and Galloweſſes is prepared for us! Oh miſerable creatures that we are, to whom ſhall we complain? Is there none that will plead our cauſe againſt the wicked oppreſſors, we now appeal to all which are of publick ſpirit and upright in heart, like *Moſes*, *Ioshuah* and *Nehemiah*, &c. That they will help to redeem our bodies; Oh Parliaments and Armies, will you ſtand by us, as we have done, and will do by you, to help you, to break in pieces the Rotten Cuſtomes and Oppreſſions: we ſay, we will ſtand by you in all juſt wayes, to help you to break in pieces the Iron-yokes and wickedneſs brought in through covetouſneſs and pride, and by the hands of Tyrants: conſider we pray you our lives is better then Rayment, deſtroy us not, for we are many poor helpleſs creatures over-maſtered by the Tyrants of former Ages, by corrupt cuſtomes and wicked practiſes, they before, and too many in this age being guilty of that abominable ſinne, the love of money is the Root of all evil (if we have none of that) we have no Food, no Rayment, no Habitations, nor any earth to raiſe it on: The Landlords every half-year or quarter calls for their Rent, that now we are not able to pay Rent any longer we are ſo poor, we have paid to the Landlords, and ſome before us for about 400 yeares in Rents for the benefit of the Commons above 15000 *l.* more then the 1500 acres will give, if it were to be ſold, and theſe Commons hath made us poorer, for the Rich mens Cattel alwayes eats it up: ſaying the Commons belongs to their Houſes and Lands, which we find true by our dear Rents, and oppreſſing Landlords, Then the many baſe Tennures held by

Lord

Lords of Manners; behold their claimes, wills and powers, all is but a badge of Tyrannie, so we remain in bondages, misery and slavery, waiting for the Redemption of our bodies and estates which is in thraldome, *&c.*

Necessity having no law, we are not able to make brick without straw, we cannot pay Rent any longer: therefore we, our wives and children, must lye starving and pining in the streets, and many alas for us we shall have, but words will not fill our belly nor cloath our backs: the God of our forefathers, and the God of you and us hath created enough for us and you; the crummes will help us and not hurt you, unless it hinder your covetous and *Achan*-like spirit, even the wast ground the *Nimrods* hunts upon.

Therefore, we the poor labourers with our Families are necessitated speedily to plant our selves upon the 1500 acres, called the poors land in *Enfield*, we promising to be industrious and full of love unto all, hoping we shall find the same love from others.

Desiring that the Landlords that owes those Houses we have, may if they take in strangers to dwell in their Houses, that they will secure the Parish from charge; a Parish is a Family, so is the whole Nation.

We desire to be Tith-free (not onely for seven yeares, but for ever) for Gods blessings and the poores labours makes plenty, and that by breeding and planting, which must restore us, which began when the Heavens and the Earth began, many great and good men thought it no scorn to keep Sheep and feed Cattel, although now they think it their shame.

6. Therefore hath men found out with their imaginations such store of inventions, to make out their reasons: fine things and fine lawes to fence and wall them in, neglecting that good old and honest Calling, which *Abraham* and *Lot* followed, *&c.*

Obj. *The Rich men our Bretheren saith, the Common belongs to their Houses and Lands, and to us by vertue of being their Tennants and slaves.*

Answ. We say, That by Gods Nature and the Nation-law,

we have Right to that we have need of, especially to the common waſt Land, though you have lawes which was made by men, which you claim the Lands by, even the evidences inrold, our Right is from our God and your God, who is the Right owner of it, you, and us, as it appears this day, let us poor ask you rich this Queſtion: What Right have you to that you have no need of? have you enough and more then you can ſpend upon your luſts? We have nothing, not a place whereon to lay our heads, we are glad the powers of the earth hath left it for us, we hope they will ſee us enjoy it in peace.

2. We ſay, the Maker gave it freely without our price, and poſſeſſion is the beſt Title (and the firſt) but after you get poſſeſſion, you get lawes made to enjoy it to you and yours, often citing of that Law, God gave to *Moſes*, which I ſhall ſpeak of in another place.

3. We ſay, we deſire no other Title but poſſeſſion for our lives and for our children in the Pariſh, we cannot by that law neither ſell it nor give it away, as you do yours, therefore our Tenure will exceed yours, for we ſhall be more noble for the next Generation, then you have been for us, for when our Families are at an end, the next pooreſt Family in the Pariſh ſhall take our place, and that ſhall be ordered by our Truſtees.

Obj. *But you have Tumulted and done hurt, how do you expect favour from Parliament or Army?*

Anſw. We were miſled, the Rich men encouraged us, but now we ſee that they all intended for themſelves, and to keep us in ſlavery ſtill.

2. We are ſorry we ſhould hurt our friends, if we once know them we will not, we ſhall not venture our lives no more ſo weakly.

Obj. *But when you can ſet your ſelves to work, you will not work for us?*

Anſw. Let the (Lord) that created us both, be judge betwixt you and us this day; would you enſlave us ſtill? Oh wickedneſſe againſt the Law of God made out in nature, Is this to do as you would be done unto?

2. We

2. We ſay, we will work for you, when you have work for us, and we hope it will not hurt you, that we ſet our ſelves on work, when you have none for us.

3. You or ſome of your kindred which now are rich may come to be poor, and may enjoy the fruits of our labours, for we ſhall make proviſion that there be no poor in the Pariſh, provided that you make no poor by oppreſſing.

4. We ſay, when great men fall out about wealth, honour, and who ſhall be uppermoſt, then the poor mens blood muſt be ſhed to end the quarrels, where one rich man hath loſt his life in the late Warres, twenty poor mens lives hath been loſt for it: beſides the hardſhip, the poor private Souldier ſuffers more then the rich Officers.

Obj. *But you act againſt the Lawes and Cuſtomes of the Land?*

Anſw. We ſay, that law ought not to be which is not according to Gods Lawes: your lawes makes you Rich and fat, but keepes us poor and ſtarves us to death; and you, or your forefathers made them lawes, by their or your own corrupted Reaſons, there being too much of ſelf-ends, griping and oppreſſing, which is the cauſe of ſo many poor this day in the Land, which now God will judge you for it, as he judged King *Pharaoh* and the Hoſt of the *Ægyptians* in the Red-ſea; you rich and mighty men; you are but Stewards and muſt give an account to the owner, you need not ſtrive and ſtruggle ſo much, you have not ſo long time as you think; it is not Kings, Cities, Parliaments, nor Armies that can hide you from your Maſters eye, you have refuſed the Waters of *Shiloeh* which runs ſoftly, and rejoyces in *Rezin* a King, *Remaliah's* ſon: after the Flood of iniquity had drowned the people, then the people made wicked lawes, and bought and ſold the earth by thoſe lawes, and did it without the owners conſent, Read that good Reformer *Neh.* 5. *Iudges* 5 15, 16. *verſes, Neither bought I any land becauſe of the fear of the Lord.* And he rebuked the Princes, the Rulers and the Judges, and he made the Uſurers reſtore their uſury and lands, and he bound the Prieſts by an Oath, and it was well if they keep it. And when *Abraham* went towards *Sodom*,

the King of *Sodom* went to meet him, and said to *Abraham*, *give me all the persons, and take thee all the goods.* Pray remember *Abrahams* Answer, *I have lift up my hand to the most high Lord God the posessour of Heaven and earth, I will not take from a Thred to a Shoo-latchet from thee, least it should be said, thou hast made* Abraham *rich, but let the people have a little food, and let them have their portions.*

Indeed, that which is called Common-Law, is President and Custome, and most of it is fooliſh and ridiculous, and so are all Statute-lawes which are made according to mens corrupt Reasons (which is not according to that, which is Common-right; Many Families holds great estates by base Tenures and Customes, and if it be Lands holden quietly 40 yeares, then the Statute-law saith it is his for ever, so that continuance in oppression, is the worlds Title. *Abrahams* and *Lots* herdsmen fell out, and they separated, and planted on lands not inhabited. *Abraham* dwelt in the land of *Canaan*, and *Lot* chose him all the Plaines of *Iordan*, Gen. 13. 11, 12.

Obj. *You say* Abraham *took it from the* Cananites *and others.*

Answ. The *Cananites* were ingrossers of land, and Tyrants, and therefore the Lord gave it away, *&c.*

Obj. *But* Abraham *bought land.*

Answ. It was then as it is now, he could not have any without buying, Great men are Hugsters, and keep more then they need, as Cities are of the Commodities which arise from the earth. *Abraham* was a man, and he made a law of Divorce, *Eliud* stobs King *Eglon*; and *Felton* stobs the Duke of *Buckingham*, all this was because of the hardnesse of mans hearts that made it so. We know a man which hath confest, that all the sinnes he hath done and commitred hath not been so heavy on his Conscience, as buying and selling Land, and when God shall set it home to every mans Conscience, he will cry to God as he doth, for he saith, that sinne is great; it is Theft, Murther, Oppression; (the earth is the peoples portion) so much as they stand in need of, to raise Food and Rayment; but he saith,

he hath obtained mercy through tenderneſs and love, and the free Grace of (our God) all mens Actions are to be tryed by the (Lord God) that made man; This is mans (fall) this is his invention; Wo therefore to the buyers and ſellers of the earth, which is not theirs to ſell; wo to the Cities of the world, that that hoards up Commodities to make themſelves great, and to have honour one of another; wo to you that give honour one to another, and defraudes the poor, you commit ſin, therefore throw away your wiſe, covetous worldly, ambitious, proud, envious perſecuting politick Reaſons, and ſtand ſubmitted to the God of your Fathers and our Fathers, who is the Righteous Iudge, betwixt you and us this day, (for the Lord hath heard our Cry, and is coming to judge our Cauſe; and it ſhall fair with you that repents not, as it did with the *Midianites* at the Rock *Oreb*; The Lord deſtroyed them with his Sword). He made a diviſion amongſt them, and they fell one upon another and broke their Ranks and Files: This very Sword is upon you, you are divided in the Counſell; every heart is deceitfull (out-witting one another, and ſtriving who ſhall be greateſt) therefore you flye before him, and cries for a King, A piece of fleſh like our ſelves, a ſinfull man as we are, none of us can deliver our ſelves out of the hands of the King of Kings; if you will not let this King deliver you, he will deſtroy you and them that refuſe him and his Lawes: it were not amiſs if your affections be ſo much to fleſhly Kings, you will allow that Family you baniſht out, to ſeek his bread amongſt ſtrangers 10000 *l.* pound a year, this would be ſomething like a Chriſtian, This is peace on earth, and good will towards men.) Then ſhould we have hope of the Redemption of our bodies, and the Reſtauration of the Creation, (but to return to our matter.)

Obj. *But we can force it upon you, for we have all the ſtrength and wealth of the Land?*

Anſw. We ſay, that is too true, for it is the very Cauſe of our complaining, for we poor Creatures are ruled, as your Reaſons rule you which are in Authority;

Obj. *Oh, but we know you will do any thing for money, especially for them which will pay you best?*

Answ. We know we are enslaved too much by that Idoll; if there were none in the Land, you could not buy and sell as you do, and buy all away from us, if we had earth free, we could work and raise food and rayment for our wives and children, we are forced to raise it for you too, for you do not work, but buy and sell that which others breeds and plants, and upon your Rents; Oh poor oppressed Tenants of *England*, Consider how meanly we go, and how hardly we faire, working hard all our lives in an *Egyptian* Land! Oh that you would spend a little less on your lusts, that we poor Creatures might enjoy our selves with more plenty.

Secondly, we say, the wast land of *England* would redeem many millions of soules from their miseries, if that the *Nimrods* and Covetous *Achans*, would let go but that which doth them no good; Oh that the Magistrates were Vniversal to help the poor, opening the prison doores to poor Debtors, and make the rich pay their Debts, and settle the ending of all Countrey-wayes in all Parishes, Hundreds and Counties, that every one might plead his owne cause without appeales, the people perish for want of knowledge, the peoples Teachers loves their hires better then they do the people; and that most of those Hirelings doth act against the very Light of God planted in them, that which they call Conscience in others, which is that Tender seed, Reproving every man, even themselves, ye call it the witness of God in every man, Christ in every man. Take heed you Teachers of *England*, God made good men which was alway taught by the Holy Ghost to be Rulers and Teachers (and not wicked covetous men, Ignorant and blind men, you blind and ignorant Guides, you teach for moneys, the Kings Image, the peoples invention, the mettle will be dear to thee one day, when the Lord shall make up his *jewels*, he will have none of that, he will have his own work, that pleases him best, he will have his own Lawes too. Take heed Parliaments, Armies, Councels, yea (you Cities too) your Baubles will

give

give nothing that day (your Exchange will be changed) (he will ask for them which are ſtarved, that they may come to the new City, there will be a new City; whoſe builder is God) and the Ruler is the holy Spirit. (although the world hath been out-vying one another who ſhall have the braveſt City, ever ſince *Cain* built his, but you cannot compare, here) it is good to be Citizens there, the Infinite rich God is the life of thoſe Citizens, (but in your Cities the poor maintains you, your inventions, your lawes, your coynes.) Behold, behold this wonder, a Beaſt ariſing out of the Sea (out of the people, with two hornes like a Lambe, her Civil Government and her Religious Government, but he ſpeaks like a Dragon) what means the cryes elſe? which is, Blood, blood, Death, death, Ruin, ruin! Oh fearfull Cryes, which all hearing eares hear.) Oh you have got a New Name for your Bretheren (as that) *Fanatick* is not *Fanatick* Fantaſtick, and a Fantazeme too. But, pray tell us who are they that ſtands by? pray ask them, if they have obeyed their Makers Lawes? Whether Gods Lawes, or mans lawes rules them? Whoſoever obeyes man more then God, is a *Fanatick*. Behold, behold, what a multitude there is of them in all Corners, we are aſhamed to ſee & hear them in their carriages & ſpeeches, eſpecially in Cities, they are never quiet, what would they have, have they not the Cream of the Land, do they not ride the Creation to death. Oh how it groanes in all places of the land, nay all prop over? Oh bluſh for ſhame & do no more ſo fear you Cities of the world periſh; as ſome went in London-ſtreet, it was ſpoken by ſome that they would have a King, Lords and Biſhops again, and that every Parliament man ſhould be hanged. Oh how wickedneſs raignes every where to fulfill their luſt, Rend & Tear with their tongues, and do miſchief with the hands, now you divide by putting the Cavaliers and *Fanaticks* together: and the other are the good people, and they muſt rule over the other, we are troubled to ſee your confuſions, you haſten the deſtruction of the land.

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A few words to the lofty spirits, that seekes greatness before goodness.

THere is but three Lawes, the lawes made by men, if they agree not with these three lawes they are wicked and diabolical lawes; the two first are Gods lawes. The first is obedience to God, and the second is love to our Neighbours. There is glory to God on high, on earth peace, good will towards men, &c. (Obey) Submit to that Witness of God in you, and in all flesh: it is witness, the inward power, grace, seed, Christ in you, the onely Elect seed; for Christ is the Elect of God, that Tender seed in every one of us is the Elect seed. Behold the great Mysterie, the Corner-stone, the Conscience of every man is Gods Throne, here the judgement upon the Throne. Christ the brightness of his Father, inlighten you in darkness, and this light is life, if you obey. To this Seed the promise of Eternal life belongs unto, stand still, and see the Sentence (if the Life be in you, it is a witness in it self, and you shall feel it, work your wills to submit to Gods will; you will Thrust out Reason, and submit freely. It is Gods preheminency to judge all that is not of his own begetting by the Holy Ghost the spreading of the brightness of God.) Take heed of refusing his Teachings in you, which moves, unless you be sealed up to Destruction, then when such a one dyes without obeying, freely without Conditions. Then the Seed arises and sits on the Throne, and rules, and turnes the sinner into his own filthiness. Behold our condemnation is of our selves, we will press down the second Birth, and cherish the first birth, that which is the world, the flesh and sin): for you see plainly obedience in love without making conditions for our selves is all our duties. Take heed of persecuting that seed here. Take heed how any persecute the seed of God in them which reproves for sin) which in all, one time or other speaks in them, and to them. And know all men, you cannot extinguish that light of God in you, and if you embrace it not, it will condemn you eternally for your so rebelling against it.)

Secondly,

2. Gods lawes is brought forth in nature to every mans ſight, every thing takes care of its young according to their kinds, take heed you Rulers, that none periſh through your neglect, if any poor creature periſh and is ſtarved to death, or wants any thing which they have need of, that then there is rebellion againſt the law of nature, the whole Creation groanes by your oppreſſions, and is ready to riſe up againſt both Rulers and Teachers, for it is now, the oppreſſour againſt the oppreſſed, and thats the word.

3. The law of the Nation (the good of every man is the law of the Nation.) Behold Oh man, how we all ſtand guilty before God and men of the breach of this law alſo, let us give glory to God by taking ſhame to our ſelves; for we are all found Rebels againſt theſe three lawes, (Gods law, Natures law, and the Nations law,) Theſe three Lawes are righteous lawes, the wit of man cannot alter them, they have been preſt down, but now is riſing upon all fleſh, woe to the guilty of the Nations, this is *Englands* ſettlement, *Englands* lawes, the Engliſh mens Birth-right, this is the threefold Corde.

Therefore, you that oppreſſe, you that perſecute, you that kill with your hands, and wounds with your tongues, and ſpits fire like the fire of hell out of your mouthes, and drives the people out of one place to another, and divides husbands and wives, that deſtroyes whole Families to have your own wills and luſts. Chriſt the elect of God is come to Reſtore, Redeem and raiſe up himſelf, and now is a Standard in *England*, which will ſtand in deſpight of all perſecuting ſpirits, which now begin to hunt the people from place to place: where is peace on earth, and good will towards men? Oh rebell not againſt the Meſſage ſent of God by the Angel, even the Angel of his Covenant (*Chriſt in you the hope of glory.*) Oh Bretheren, where have you been all this while groping, now you appear viſibly to be wanderers, deceitfull, covetous, proud boaſters, lovers of the world (plain *Egyptians*) Tyrants, like *Pharaoh* and his Counſel, that made lawes according to your corrupt reaſons, to burthen your Bretheren as the *Iſraelites* were, *Exod.* 1. 11, 12, 13. For the *Egyptians*

gyptians set Task-masters over them, and afflicted them with burthens to bring them Treasures, and to build Cities, as *Python* and *Raamsses*, &c. Behold you dark Angels, how you have invaded Gods lawes, Natures lawes and the peoples Birth-right by your inventions, go on, *he that is filthy, let him be filthy still*; do your worst, the Lord God will find you out, (for he is searching for you all) and if you will not submit to his Government, which hath no end, he will destroy you, your Lawes, your Traditions, your Cities, your Kings, your Princes, your Rulers, and he will Rule, for he is now upon his Throne, and will judge the Nations of the world to purpose, *&c.* You debate about faith and worships, and according to your reasons you erect forms, and then you make lawes to compell the people to obey your lawes, so you sit upon the waters as Queen, you say it is the Pope, but we say it is wickedness Raignes, his name is full of blasphemies against God and Christ, and his lawes and government, and against all the people in whom the Lord appears to rule in. Be it known unto you, heat your Furnace never so hot, we will obey the Lord God, and Christ in us and his Lawes that we are to be judged by: we declare we are judged, and we have submitted to Christs Government, and we cannot submit to the government of Antichrist; for we know and declare to you, that God accepts nothing of filthiness and sinne, he even the God of our Fathers accepts onely what he himself begets, for he is pure, & that which he accepts must be pure, and of his owne begetting. Therefore we will not obey that which begets filthiness and sin, away with your Idols and your Idoll-worships, your will-worships; take away your Trash, your beggerly Rudiments from before the peoples faces (and from before the face of the Iudge which sits upon the Throne, even in every one that drawes breath: and this Righteous Iudge calls for his Witness, which is placed in every man, (you *Egyptians* deny, it if you can) the Lord will make it good, and prove it to your faces, and that ere long he hath a *Moses* hid in the Flaggs, and millions in the Rushes, and he will shew his Power & make bare his pure Arme, (although we call the world Oppressour

ſours and Tyrants and *Egyptians* which are black, dark Angels, yet we wait for their cleanſing, & that the Lord Chriſt, which is meant (God manifeſt in the fleſh to ariſe in them) for the bodies are the graves Chriſt lies buried in, and covered with dirt, the peoples luſts, and when this Lord Chriſt ſtirs, then luſts and the lovers thereof cannot abide to ſee their judge, and to let him judge their ſinnes and rule them: Wo to you that flye from the Lord God your Life, he will overtake you ere long, he hath one Meſſenger will overtake all fleſh (Death) you lofty ones how will you eſcape? you Eccleſiaſtical powers, you civil powers, you are near a kin, that makes the Clergy hang like burrs upon the civil Magiſtrates Coats and Cloaks, begging for lawes, to be made to ſerve their Turns; ſaying, the Goſpel will periſh if Tithes be not eſtabliſht, or ſome thing as good as it in a certaine way. Oh bluſh for ſhame, why do you tempt the Parliaments and Magiſtracy for your own ends? Do you or any man think the Goſpel to depend on mens lawes, or upon Gods lawes. *Iacob* bleſſed *Ephraim* the youngeſt with the beſt of Bleſſings. We declare, that Eternal life belongs to the young and Tender Seed, not to the firſt birth, but to the ſecond Birth, *Chriſt in you the hope of Glory*. Do not preſs it down, hearken when it ſpeaks in you, for the promiſe of Eternal life belongs to the Elect ſeed, *&c.* (*in you*) and more to this we ſay, that the law of nature is to preſerve any thing according to the kinds, this is to be meant in Gods order, and not according to mens will and reaſons. For we ſay, mens wills is a crooked Rule, and cannot any way draw a ſtrait line by a crooked Rule, the very cauſe of our complaining this day, is againſt oppreſſion which ſtrikes at the whole man; but a little to ſhew the errours. Why ſhould not mens bodies in which Chriſt dwells be better lookt after. There is much talk of Common law, yet the practiſes of it ſaith, there is no equity in it (then it can be no good law.) Law is equity; pray from whence is that which hurts, deſtroyes, and murders people in their livelyhoods that they cannot be happy in their outward ſtate, be it leſs or more. Take heed Parliaments, Armies and Counſels; herein you claim your Go-

vernment to rule the outward visible world. Here is your Standard you are to be bounded by, even these three lawes mentioned. Do not the people find there is no equity in the practise of the law? We do wonder that such are not ashamed to say there is no equity in law. Indeed it appeares so, for in the very Court of Equity, when a cause depends 40 yeares and 400 orders made in it, backward and forward, by that time either Plantiff or Defendant is dead, or both undone, although they do their best, for the Lawyers have four Harvests in a yeare, but the people have but one Harvest to live by, (it is no hard question to resolve) To know whether the practise of the Law, or the Sword hath Ruined most Families? Wo to you Lawyers, wo to you *Scribes* & *Pharisees*. (Indeed I was shewed a young Student in Law, and one did highly cry him up, for that he had made a Book of the Lawes as big as the Book of Martyres, I told my friend I saw no cause for it) for the practise of the Law and the poor of the Nation, is the shame of the Nation; but these things suits well with Cities, for they live out of Gods order, living clearely in inventions, for which they have the Image of a King, *&c.* to buy and sell withall (and so by outwitting one another by their Reasons, and pleading they get moneys, wealth, honour, and domineer over their Bretheren, and Rules with rigour contrary to the Law of God, Nature and Nations.) Behold now, behold *England* in her oppressions, devouring one another. The 12 Tribes divided the Land of *Canaan* by Lot, *Numbers* 34. 13. *Reubin* and *Gad* came to *Moses*, they would be graizing their Cattel, but pray read what *Moses* said to them in the 32 of *Numb. ver.* 5. 6. saith *Moses*, *Shall your Bretheren go to warre, and shall you sit here? why do yee discourage the Children of Israel from going over into the land the Lord hath given them?* Now how the earth was to be possest, and so was to continue, Read *Numb.* 27. and consider it well, it was a complaint made (by *Zelophehad*) *and the Lord taught* Moses, *and* Moses *taught the people*) The Daughters of *Zelophehad* spake right. (Now take heed) how you bring in your Reasons: Though *England* is as Sheep without a Shepheard, the Lord God of all spirits will lead

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the Ews big with young, and teach his people himſelf; he will truſt man no more, but his *Ioshuahs*, he will lead, and theſe *Ioshuahs* ſhall ſtand before the people that they rebel not againſt the Lord; As the Lord did then ſo will he do now, he will ſet a man, in whom is his Spirit, who ſhall take Counſel of God, after the judgement of *Urim* before the Lord, (*at his word they shall go out*) *and at his word shey shall come in*, ver. 21.

Oh man, thy government is upon thy own ſhoulders, rule well thy ſelf and thou art well, rule ill and thou art ill; thy government is within thee, and thy Governours rebel not. *Moſes* made ten lawes, but indeed there is but two chief things in them commanded: duty to God, and duty to man. Now there was farther Declarations, as corruptions encreaſed: before the earth was bought or ſold, there could be no treſpaſs of Cattel; Before there was Landlords, there was no taking the peoples goods for Rents: Before there was Cities, there needed not walls and gates. *Cain* built the firſt we read of, a murtherer, a fugitive; then *Tubal Cain* an Artificer in Braſs and Iron, *&c.* *Juball* the father of ſuch as had ſkill in Harps and Organs, Cities mirth and madneſs is together to ſtir up luſts in youth: after this their inventions which was mans fall, God ſaw that they fell into ſinne that he drowned them in the Flood. (For ſome began to call upon the name of the Lord) that is, it may be the cunningſt men they cryed up, and called themſelves by the *Name* of the Lord, ſuch were the ſinnes, and ſuch are the ſinnes of this Age. Then after the Flood, came *Nimrod* that mighty Hunter, he began to be a mighty one in the earth (the beginning of his Kingdom was *Babell*, *Gen.* 10.10. Then *Asher* he went out of that land, there was great Cities built. Many Hunters there hath been, and now is ſome hunting for coſtly Crownes. Others after monies, Oh the *Achans* and *Ahabs*. But theſe are plainly ſeen, but there is finer Spun-threds) meer hypocrites; but *Balaam* ſhall be juſtified before ſuch, (for he would ſay nothing, but that the Lord put into his mouth to ſay.) Oh you Teachers and Rulers, you preſs down the people, the offſpring of God which is Chriſt in them. Oh be aſhamed of it,

that the flesh of your flesh, and bone of your bone lies in prisons starving and pining to death, will the owner of them people take it kindly at your hands, which should have ruled better?

To return to our present matter: We poor Creatures are desirous that you who are of publick spirits in all places, you will plead our cause against those Oppressours, which pleads against us. It is our necessity that constrains us, we have no evil designes but to live, that so we my not be starved to death: We will neither be Tumultuous or Incendiaries, we being poor, the Lord open your hearts to plead for us, that we perish not in a plentifull land, that we may taste of your bounty, and help us to stock it with Sheep, Cowes and Hoggs, and when we have drest it, you will lend us Corne to sow it, we doubt not of Gods blessings, while wee are found in well-doing; we hope it will be no evil to be industrious in breeding stock and planting the earth. We pray you that hath power, defend us from the malicious, that shall go about to hinder so good a work, and the wise God bless all those that pleads our cause; and is willing to defend us, and assist us in so great a work, which will tend mainly to relieve the poor miserable creatures, and give a light to the settlement of the whole Nation) unless God hath designed to ruin it (which, God forbid.)

A Paper from a poor Creature coming unto my hands, I thought good to publish, it is in 8 *Queries.*

1. WHat profit hath you poor had, now have, or expect to have by the Commons of *Enfield* Chace, in the condition they are in, have been in, and is like to be in?

2. Whether it is not better to have it improved for the good of your wives and children, we mean the 1500 acres, and leave off your Tumulting, and doing hurt to the Common-wealth above 5000*l.* and two men being slain, whose blood cryes?

3. Whether if you have a Cow, you had rather go a mile

or

or two to ſeek her, and not to find her, neither morning nor evening, or have her brought home to your door by the Herdſman?

4. Whether you had better Raiſe ſtover for your Cattel to keep them in Winter, or to buy it of your Landlords at dear Rates?

5. Whether you had rather pay Rents for your owne Commons, to maintain your Landlords in wealth, eaſe and plenty, or to live comfortably in your own Cottage on the Commons, and pay no Rent at all?

6. Whether you think it better preferment, to have your children look after your Cow, or fetch a bundle of wood, or to be learning honeſt handy-craft to get a livelyhood, without being enſlaved for yeares, and give monies too?

7. Whether you think that thoſe Rich men, which animated you to throw down the Fences and Ditches, did it for you or your Poſterities good, or for their own ends; you could do your ſelves no good to hurt others, and be ſo ready to fight for them which oppreſſes you (it will be better, the poor will not fight one againſt another) and others to go away with the benefit?

8. Whether you had rather continue in ſlavery to the Oppreſſour, or to be free from their Tyrannie) and be beholding to them to do their drudgery, when they pleaſe you may ſtarve, when their turnes are ſerved, or to do your owne work firſt, and theirs when you have time?

Ask your Neighbours, your Wives and Children this queſtion, and let your own hearts reſolve you.

The Rich hath their priviledges by the poors Right in Commons, why ſhould the poor be enſlaved by that which is their owne Right?

The Rich hath alwayes ſtrove under the pretence of the poors Right, and hath gathered monies of the poor to maintain the Commons; but the Conſequence was, their ayme and end) was alwayes for themſelves.

I here for my ſelf do declare to the whole world, and all men that can hear and underſtand me; that had not the Lord

God

God bleſſed for ever, made me to ſpeak, I had been dumb, and how I have withſtood his ſpeaking in me, often watering my Couch with my tears, the Lord having been above 8 years working upon my ſpirit, and now am ſealed by a Power from above, being taught beyond your expectations, counting all things but droſs that the will of my Lord God might be done. Therefore I am to him ſubmitted, breaking through difficulties and dangers, having ſuffered ever ſince I was a child, and am threatened to be fired add kil'd, being counted a mad man, ſcorned and Reproached, which hath heretofore troubled me, being forced to loſe my eſtate, and to be cheated, and to be made poor; but now it is my joy and Rejoycing to bear the hand of the Lord; the Lord is my witneſs, that I ſeek their good that would ruine me. I am brought to that paſs, that I have no ſpirit to act for my ſelf; that my dear Wife and friends ſeemes to condemn me. But I, by the Lord Gods goodneſs am made more then Conquerer, therefore will I praiſe my God for ever and ever, and if I periſh I periſh, I have ſpoke what I have been commanded to ſpeak (it is in much love from me to you), and for the oppreſſed ſake I have ſpoak: I want Eloquence to ſet it out amongſt you learned ones: if you cannot eat of this food, being ſick in the head, and all the joynts full of the Gout) yet there are ſome pickings, that will do you good; and I dare boldly ſay, Cure you of all your Diſeaſes. Repent before the Decree come forth. Oh Parliaments, Armies and People, the Lord will break you in pieces, if you will not let him Raigne (and that with willingneſs too.) I am in love with the Creation of God; learn that Leſſon, and learn to die that you may live.

William Covil.